

Ayurveda practices for Detox and Health

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Welcome to Ayurveda Clinic Bansko

Ayurveda Clinic Bansko is the first Indian centre in Bulgaria combining environmentally friendly treatment by Ayurveda with a complete body detox using the methods Purvakarma and Panchakarma.

The final effect of the Ayurvedic therapies:

- healing of all diseases (for more serious diseases it is necessary to come several times);
- body will cleanse from toxins, pesticides and heavy metals;
- beautification and rejuvenation
- weight reduction without loss of muscle mass;
- body will balance the energy, your spirit will be free and mind - clear;
- will be more energetic, relaxed and happy;
- during the course our Indian doctor will consult you how to take care of yourself to be healthy.

As our guests for a period of **10/15/20/25 days** (by your choice), you will be under constant care, which include:

- daily medical examinations;
- 2 or 3 therapies a day with the best Indian therapeutic oils and herbs;
- constant intake of decoction of herbs;
- bio food prepared entirely to the requirements of **Ayurveda** and tailored to your specific body type (so-called **Doshas** - Pitta, Kapha and Vata);
- time for rest, yoga and meditation;

The **Ayurveda** system for natural treatment, which has been practiced for more than 5000 years, is among the most ancient health sciences.

Purvakarma is a method in Ayurvedic medicine that prepares the body for its subsequent impact with **Panchakarma**.

Through **Purvarakma**, the toxins are released from the surface and deep tissues of the body and are gradually directed to the blood, and thus to the digestive system.

This is done by applying healing herbal powders and oils on the body, and complementing the process with sauna, hot compresses and thermal procedures.

Panchakarma is a therapeutic method in Ayurvedic medicine associated with profound internal effects aimed at removing toxins from a particular part of the body that has already been prepared for detoxification through **Purvakarma**.

Metabolism and physiological processes are corrected as the body is released from heavy metals, residual metabolites, non-degraded food residues, radioactive agents, free radicals, or any other toxic substances.

This results in improved digestion and cell functions, as well as enhanced general health.

Purvakarma and Panchakarma are two interrelated therapies based on which Ayurvedic medicine achieves its strong healing effect.

According to our Indian doctor, the best results for improving your health as well as the way you look are achieved by combining **Ayurveda's** original curative methods with detoxification procedures: the above-mentioned therapies of **Purvakarma** and **Panchakarma**, in keeping with Ayurvedic dietary rules.

Ayurvedic treatments are conducted in **aparthotel Lucky Bansko SPA & Relax ******* from March 17 to December 5 (except August).

Ayurvedic treatment is applied extremely successful for children.

What are the advantages of Ayurveda Clinic Bansko?

- India comes to Bansko - you`ll receive a full and adequate purifying programme, without being forced to travel to another continent;
- Our Doctor, BAMS, M.D.(Ayurveda), a licensed Indian doctor with 14 years of medical practice, taught by the doctor of the Indian Prime Minister, will take care of your needs.
- The therapies will be handled by two Indian therapists, who have more than 12 years of medical experience in Ayurvedic procedures;
- There will be simultaneous accommodation of no more than 10 people in the centre, so each individual client will get maximum attention and care;
- All the oils, herbs and healing materials are imported from India, personally chosen by our doctor;
- You will receive competent treatment, combined with full purification, rejuvenation, recovery, energizing and anti-stress effect in 5***** luxury.

What kinds of diseases can be treated by Ayurveda?

- High blood pressure;
- Cancer;
- Tumors;
- Multiple sclerosis;
- Psoriasis;
- Infertility;
- Colon cancer;

- Small intestine;
- Liver;
- Skin;
- Stress;
- Depression;
- Movement disorders.

Our doctor recommends a 10 or 15 days treatment course in the case of lighter disorder and a 25 days treatment course in the case of a more serious disorder, in order to achieve the necessary therapeutic results.

What is included in the programme?

- 10/15/20/25 days accommodation at aparthotel Lucky Bansko SPA & Relax *****;
- Initial, current and final medical examinations - a competent translator in English language will be provided;
- The necessary Ayurvedic procedures and therapies for you, prescribed by the ayurvedic doctor;
- Balarut and Navara rice, and healing oils for wet therapies, prescribed individually for you by our doctor;
- Herbs for treatment (payment if extra needed as the treatment will continue a couple of months);
- Intake of decoction of herbs, balancing the ***dosha***
- 4 Ayurvedic nutritious meals a day (mostly vegetarian bio food, milk products included);
- Three lectures "What is Ayurveda - basic principles and the path to the longevity";
- Two yoga sessions daily;
- Individual plan for a healthy way of living, nutrition, body attitude and consciousness.

Purvakarma and panchakarma treatment of purification and detox



A sedentary and unhealthy lifestyle causes our body to store toxic secretions - “Ama”. This forms a sticky substance and is difficult to be excreted from the body.

We can release these toxins from our body through the Ayurvedic treatment systems of **Purvakarma** and **Panchakarma**.

PURVAKARMA is a combination of external procedures, which stimulate the zones where toxins and waste products accumulate and beautify the body. These procedures help the body prepare for internal purification therapies.

Part of **Purvakarma** procedures are:

- herbal sauna;
- herbal powder and oil massages;
- pouring of medicated oils over specific pressure points and body parts;
- thermal procedures.

The most important activities in **Purvakarma** are Oleation therapy and heating. During the first few days of treatment, **Purvakarma** therapies are recommended and after that they are combined with **Panchakarma** procedures for internal and external purification.

PANCHAKARMA is a healing therapy for **internal purification** of the body. It is used to rid the body off toxins, free radicals and heavy metals through a combination of therapies (purgative and laxative therapies).

Pancha means “five” and **karma** means “activity” or “process”

The five principles of **Panchakarma** are: vomiting, ingestion of laxatives, enemas, ingestion of healing oils through the nose and blood cleanse. Every method is prescribed for particular problems.

Each one of the methods is recommended in the case of specific problems:

- **Medical emesis:** It is done using medicated oils and herbs. It removes `Kapha` toxins from the body and the respiratory tract. It is prescribed for people with a strong imbalance of the `Kapha dosha`. The daily therapy mobilizes the toxins and remove them. It is recommended in cases of: bronchial asthma, chronic allergies, hay fever, veal-skin, psoriasis, increased stomach acidity, chronic blocked nose, flow, obesity, psychological problems and dermatological problems.
- **Purgative treatment:** laxation is provoked with the help of medicinal herbs. The procedure removes the so called “Pitta” toxins out of the body which are gathered in the liver and bladder. It purifies the digestive tract up to the small intestines. It's recommended in all cases of: diabetes, chronic fever, asthma, dermatological problems /such as herpes, paraplegia, hemiplegia/, digestive problems, constipation, joint problems, increased stomach acidity, psoriasis, headaches, vitiligo, elephantiasis and gynecological problems.
- **Enema treatment:** it is considered to be the basis of the Panchakarma treatment. It purges the body of the accumulated toxins from the large intestine in all three `doshas` (body types). Medicated oil or Ghee along with honey and herbal decoction are used in this treatment. It is a regenerative treatment and also increases muscle tone. For colon purification, either medicated oil or herbal decoction is prescribed. This treatment takes place over several days, according to the health of the patient.

It is recommended in cases of: hemiplegia, paraplegia, colitis, cervical spondylosis, irritated intestine syndrome, constipation, digestive problems, sciatica, hepatomegalia, and splenomegaly, obesity, hemorrhoids, sexual disorders and sterility.

Introduction of medicines through the nasal mucosa: this is done by administering medicated oil through the nose. It purges the body of the gathered `Kapha` toxins from the head and neck. Depending on the patient`s health, this method could be recommended for up to 30 days.

It is recommended in cases of: breathing disorders, memory and vision disorders, disorders of Nervus trigeminus , Bell's paralysis, insomnia, elimination of redundant mucus, increased face pigmentation, premature white hair syndrome, voice improvement, headache of various origins, hemiplegia, sense and smell loss, adhesive capsulitis (frozen shoulder), migraine, neck stiffness, nasal allergies, nasal polyps, neurological disorders and sinus problems.

- **Blood purification:** it is recommended only in rare cases. It is done during the basic Panchakarma treatments but only under the prescription and supervision of a licensed Ayurvedic practitioner.

RESULTS OF PURIFICATION

- It helps the healthy patients maintain their health and it helps the ill patients achieve good health.
- These Ayurvedic procedures and treatments result in the balance and normal, active functioning of the body.
- 50% of the heavy metals and waste products are purged from our body.
- The body is rejuvenated and it starts to function in the natural rhythm as it should.
- `Prana` stream of energy is improved, as this leads to spiritual and emotional comfort.

The application of separate `Purvakarma` or `Panchakarma` methods can be dangerous and it can worsen the health of the patient.

In [Ayurveda Clinic Bansko](#) these methods are fulfilled in a series, in a definite order and under an Ayurvedic doctor and practitioner`s supervision and control.

The Ayurvedic methods of **Purvakarma** and **Panchakarma** are new revelations to the western medical field. However, their proven results have placed Purvakarma and Panchakarma among the most successful practices of medical treatments.

What kind of diseases can we cure with Ayurveda therapies and herbs?



In the western medicinal system, a diagnosis is made only after a disorder manifests. **Ayurveda** very accurately defines an illness's process, long before the manifestation of any evident symptoms.

By finding out the early symptoms of imbalance and the reaction of our body to this imbalance, future illness can be revealed.

The courses for prevention as well as healing of various diseases are held in 10, 15 or 20 days-periods in the Ayurveda Clinic Bansko.

Our doctor recommends the following:

- For preventing and healing symptoms of various diseases, the **10- days treatment course** is suitable.
- For healing lighter disorders, the **10-days and 15- days treatment course** is suitable.
- For healing of serious diseases, the **20 or 25- days treatment course** is recommended in order to achieve the necessary therapeutic results.
- In case of reproductive diseases, please, send us request a special **7-day therapy**.

Ayurveda treatment cope with all diseases, including:

- **Gastrointestinal diseases:** digestive disorder, increased acidity, constipation, colitis, hemorrhoids, different types of hepatitis;
- **Cardiac disorders:** hypertension, coronary/blood circulation disorders etc;
- **Respiratory diseases:** sinusitis, cough, cold allergy;;
- **Joint problems:** arthritis, spondylitis, Gout /podagra/;
- **Excretory system diseases:** renal calculus /kidney stone/, prostatitis, other renal disorders;
- **Dermatological diseases:** psoriasis, eczema, hair loss, skin pustules;
- **Women`s fertility issues:** irregular period, cysts and fibroma, sterility;;
- **Children`s diseases:** lowered immunity, flu with cough, malnutrition, attention deficit while studying;;
- **Psychological disorders:** addiction, depression, insomnia, anxiety;;
- **Movement disorders:** paralysis, consequences from brain apoplexy;.

There are many other health problems and disorders, which we have not mentioned, that can be treated and healed due to the huge range of [Ayurvedic](#) medicines.

Ayurveda heals mainly energy dysfunctions which generally lead to physical problems which are `diagnosed` in the traditional western medicinal system.

Difficulties with conceiving

7 day courses of sterility treatment (both men and women) in Ayurveda Clinic Bansko (Garba Sanskara)

Plan your pregnancy with Ayurveda!

Pregnancy is one of the most important periods in each family`s life.

Being a parent is one of the most wonderful experiences - a symbol of meaningful life for both women and men.

During pregnancy, most couples enjoy the highest sense of satisfaction and creativity in their lives.

They are filled with emotions that bring immeasurable happiness and tranquillity.

The period of pregnancy is memorable for future parents who are preparing for the new responsibility that will accompany them throughout their lives.

In Ayurveda, the period of pregnancy is considered to be very important in the lives of families and that is why it is given a great deal of attention.

There are many guidelines for future mothers and fathers in order to achieve the best for pregnancy and child care.

The Ayurvedic concept, which relates to the period of pregnancy, is called **Garba Sanskara**.

Who can enter the programme?

- Single future parents or couples who are planning pregnancy and want to make it very special;
- Primary or secondary infertility cases;
- **Garba Sanskara** is of great help to couples who are planning conceptions procedures such as:
 - IUI intrauterine insemination;
 - IVF in-vitro fertilisation.
- Couples with several unsuccessful IUI or IVF without objective reasons being present;
- Couples planning in-vitro fertilization can achieve better effects by following the procedures of the **Garba Sanskara** programme.

How does *Garba Sanskara* improve pregnancy chances?

The programme is aimed at balancing the natural energies in the body that are responsible for its normal function - a monthly cycle for women, producing quality reproductive semen in men, which will increase the chances of conception.

Garba Sanskara includes:

- Detox and purification of the body and mind, which prepares parents to meet the baby;
- Panchakarma procedures which will purify the body and mind by removal of blockage both at a physical and emotional level, which may be the reason for unsuccessful conception.

What are the benefits of *Garba Sanskara*?

- Reduces the potential for complications during pregnancy caused by conditions such as hypertension, diabetes and other health problems (e. g., the development of haemorrhoids or stretch marks);
- Helps maintain the natural hormonal balance;
- Ensures a safe pregnancy;
- Looks after the baby as early as the womb;
- By helping her physical and intellectual development;
- Helps the child to develop correctly by preventing the risk of passing on the parents' emotional or health problems to the next generations - such as weakness or various serious illnesses (arthritis etc.).

You can help your future child by giving her strength and providing her with the right atmosphere for development so that she can meet the world with energy and high immunity.

What procedures does the programme include?

Garba Sanskara includes various Purvakarma and Panchakarma therapies which have been tailored to your individual needs:

- Abyangam
- Shirodara
- Nabipurana
- Matra Vasti
- Kashaya Vasti
- Utre Vasti
- Yoga classes that include specific exercises as per **Garba Sanskara**

Various educational programmes related to the mother's diet both during pregnancy and after birth.

Procedures and Therapies



Abhyangam therapy

5 min . preparation 45 min. maximum duration 10 min. final part

Abhyangam therapy is a mild massage with oiling the body. The minimum number of procedures that can be made as part of the Panchakarma program is 3, and the maximum

is 7. This therapy prepares the body for detoxication with Vasti procedure (healing enema).

Abhyangam Therapy relaxes the body and mind. This procedure helps to remove the blockages of the energy channels. Panchakarma program always starts with Abhyangam therapy for preparation. Abhyangam therapy is the preparation for the next therapies.



Shiro Abhyangam therapy

5 min preparation 15 min maximum duration

Shiro Abhyangam therapy

A therapy with mild massage with oiling the head.

Shiro Abhyangam therapy is applied with the idea that the head is part of the body with very important sensory organs. It is very important for our health to keep them safe and to nourished. Shiro Abhyangam therapy is a procedure that can restore the normal functions of the organs of sight, hearing, smell and taste. The functions of mind such as natural sleep is also balanced with this therapy.



Pada Abhyangam therapy

5 min preparation 10 min maximum duration

Pada Abhyangam therapy

Therapy with mild massage oiling the feet. During this therapy is used a special metal bowl called kansya dhatu..

Pada Abyangham therapy

is feet massage for improving the blood circulation and to stimulate the normal flow of energy from the brain to the body. Its strongest effect is for relaxing the eyes, which gives the opportunity for a good sleep.



Sarvang Bashpasvedam

5 min preparation 15 min maximum duration

Sarvang Bashpasvedam

Therapy with steam enriched with healing decoction or herbs placed in the steam generator of the steam chamber.

Sarvang Bashpasvedam is a therapy during which the body is placed in a steam chamber up to the shoulders and the head is out of the chamber. This therapy uses the healing steam to open the channels of the body and to free it from the toxins. It improves the blood circulation to the highest levels. The therapy stimulates the nerves. It reduces the heavy feeling in the body. This therapy is made after Abyangam therapy.



Chama Kkizhi

5 min preparation 35 min maximum duration 10 min final part

Chama Kkizhi

Therapy that causes sweating by using cotton bags full with herbal powder.

Pinda sweda, Chama kkizhi therapy that opens the body channels and stimulates the body tissues. Pinda sweda is used to break the toxins locally and to stimulate the activity of the nerves. It is made only for the body without the head.



Majal Kkizhi

5 min preparation 35 min maximum duration 10 min final part

Majal Kkizhi

A therapy causing sweating around the spine with cotton bags full with special herbs such as turmeric.

Majal Kkizhi

A therapy that opens the body channels and gives stimulation to the body tissues. It is used to destroy the toxins around the spine and to stimulate the activity of the nerves. This therapy is made only for the spine without the head.



Shastikashali pindasweda

5 min preparation 35 min maximum duration 10 min final part

Shastikashali pindasweda

A therapy that causes sweating with cotton bags filled with Navara rice and boiled in milk and herbal decoction.

Shastikashali pindasweda

This therapy is used to recharge the body with strength and nourishing the tissues. It is a rejuvenating method that is part of Panchakarma therapy that recovers the exhaustion after the purification procedures.



Patrapotalasweda pachakkizhi

5 min preparation 35 min maximum duration 10 min final part

Patrapotalasweda pachakkizhi

A therapy with caused sweating with cotton bags filled with healing herbal leaves.

Patrapotalasweda pachakkizhi

A therapy that opens the body channels and stimulates the body tissues. It is used to destroy the toxins locally and to stimulate the activity of the nerves. This procedure is made only for the body without the head.



Tailadhara therapy

10 min preparation 40 min maximum duration 10 min final part

Tailadhara therapy

Rhythmic pouring of lukewarm healing oil over the forehead and special part of the head.

Tailadhara therapy

A therapy that has strong influence over the head - nourishing effect on brain cells. The healing energy of the herbs in the oil, can pass through the whole body and remove the cause of the illness.



Kshira dhara

10 min preparation 40 min maximum duration 10 min final part

Kshira dhara

Rhythmic pouring of lukewarm healing milk over the forehead and special part of the head.

Kshira dhara

A therapy that has strong influence over the head - nourishing effect on brain cells. The healing energy of the herbs in the milk, can pass through the whole body and remove the cause of the illness.



Mahasneha dhara

10 min preparation 40 min maximum duration 10 min final part

Mahasneha dhara

Rhythmic pouring of lukewarm healing Ghee over the forehead and special part of the head.

Mahasneha dhara

A therapy that has strong influence over the head - nourishing effect on brain cells. The healing energy of the herbs in the Ghee, can pass through the whole body and remove the cause of the illness.



Kashayam dhara

10 min preparation 40 min maximum duration 10 min final part

Kashayam dhara

Rhythmic pouring of lukewarm healing herbal decoction over the forehead and special part of the head as well as different parts of the face.

Кашаям Дара

A therapy that has a strong effect over the head or the organs such as eyes.



Pratimarsa nasyam

5 min preparation 25 min maximum duration 5 min final part

Pratimarsa nasyam

Panchakarma procedure during which a healing herbal product is dropped in the nose through the nostrils.

Pratimarsa nasyam

Detoxifying method by which the toxins are removed with the secretion of the nose. Nasya can detoxify and at the same time to nourish the brain cells. All kinds of ear, eye, smell and taste deceases can be healed with this procedure.



Kati Pichu

10 min preparation 25 min maximum duration 5 min final part

Kati Pichu

Oiling the waste with a cotton compress that is moistened with lukewarm healing oil.

Kati Pichu

This therapy is used for treating local pain in the lumbar region. It reduces the muscle pain, the stiffness and spasm.



Griva Pichu

10 min preparation 25 min maximum duration 5 min final part

Griva Pichu

Oiling the neck zone with cotton compress moistened with lukewarm oil.

Griva Pichu

This therapy is used for healing local pain in the neck and shoulder zone. It reduces the pain, stiffness and limited movement in the cervical spine.



Pizhichil sarvanga

10 min preparation 30 min maximum duration 10 min final part

Pizhichil sarvanga

During this therapy is poured warm oil over the body in a specific way.

Pizichil

Is one of the strongest therapies in Ayurveda. This is the best procedure for rejuvenating the body and mind. In this therapy is used around 3-5 liters healing oil. This therapy nourishes the tissues and can stop the development of many chronic diseases because it improves the strength of the body. This therapy can extend the life and improve the overall health.



Ekanga kayaseka

5 min preparation 30 min maximum duration 5 min final part

Ekanga kayaseka

Therapy with pouring oil over a part of the body.

Ekanga kayaseka

If there is weakness in some part of the body, this therapy can increase locally the strength in the affected area.



Shiro vasti

10 min preparation 35 min maximum duration 10 min final part

Shiro vasti

During this procedure, the healing oil is held on the head for a certain time with a special Shiro vasti cap.

Shiro vasti

This therapy is used to heal all kinds of sensory organs disorders, in the zone of the head. This is the best procedure for weak sight, hearing, smell, taste, brain functions disorders etc. The procedure deeply nourishes the brain cells.



Kati vasti

5 min preparation 30 min maximum duration 5 min final part

Kati vasti

A therapy for keeping oil in the zone of the low back with a special well made of dough.

Kati vasti

Therapy for healing problems with the low back. It allows to build more power in the structures of the vertebrate and to reduce the stiffness and pain in the low back.



Hridya vasti

5 min preparation 30 min maximum duration 5 min final part

Hridya vasti

A therapy with keeping warm oil in the heart area.

Hridya vasti

This procedure has a good effect for improving the functions and rhythm of the heart. It gives strength to the heart and improves the overall body blood circulation.



Manya vasti

5 min preparation 30 min maximum duration 5 min final part

Manya vasti

A therapy for keeping warm oil with special well made of dough in the neck area.

Manya vasti

A therapy that treats problems like pain in the neck, stiffness, protrusion of the discs, discopathy, disc hernia, muscle spasms etc.



Janu vasti

5 min preparation 30 min maximum duration 5 min final part

Janu vasti

A therapy for keeping oil with special well made of dough in the knees area.

Janu vasti

A therapy that heals degenerative problems in the knees, traumas, pain, stiffness, osteoarthritic problems, impaired mobility.



Nabhi Puranam

5 min preparation 20 min maximum duration 5 min final part

Nabhi Puranam

A therapy with keeping oil with special well made of dough in the abdominal area.

Nabhi Puranam

A therapy applied for disorders in digestion, improving digestion, nourishing the organs in abdominal cavity.



Karnapurnam

5 min preparation 10 min maximum duration 5 min final part

Karnapurnam

A therapy in which in the ears is dropped warm oil.

Karnapurnam

This procedure has a good effect over all kind of problems with the ears - pain, hearing disorders, inflammatory processes.



Udvartanam

10 min preparation 80 min maximum duration 10 min final part

Udvartanam

During this therapy is made intensive body peeling with herbal powder.

Udvartanam

A therapy for rubbing the body intensively from the feet toward the heart. The herbal massage is made to affect over the toxins accumulated in the subcutaneous fat. It improves the skin appearance, increases the blood circulation. The skin is purified very well, that makes this therapy one of the best for healing skin diseases.



Shiro Lepam

5 min preparation 30 min maximum duration 5 min final part

Shiro Lepam

A therapy for the head by putting an herbal paste.

Shiro Lepam

A therapy for calming tension, irritation, sleep disorders. It helps for the overall effect in psychological disorders.



Mukha lepam

5 min preparation 30 min maximum duration 5 min final part

Mukha lepam

Face procedure with herbal mask:

- Face mask with herbal powder and yoghurt
- Face mask with special herbal mud and rose water
- Face mask with paste from amla and rose water

Mukha lepam

Many kinds of face masks are used for improving the appearance of the skin of the face. It helps for reducing hyperpigmentation, wrinkles, dark circles under the eyes, bags and swelling on the face.

Ekanga bashpasvedam

5 min preparation 15 min maximum duration

Ekanga bashpasvedam

A therapy for a specific part of the body with steam directed to the place.

Ekanga bashpasvedam (Nadi Svedam) is a sub kind of Bashpasvedam, when steam is directed to generate heat over the sick part of the body. Paralysis, stiffness of joints are disorders that can be healed in this way.

Sandi pichu

10 min preparation 25 min maximum duration 5 min final part

Sandi pichu

A kind of oiling with the help of a cotton compress moistened with lukewarm oil for healing pain in the joints.

Sandi pichu

A therapy directed toward problems with the joints. It reduces the pain, the feeling of stiffness or limited movement.

Matra vasti

5 min preparation 5 min maximum duration

Matra vasti

One of Panchakarma procedures with which is placed healing oil in the body with the method of enema.

Matra vasti

Vasti (oil enema) is part of the most important procedures for correction of many body functions. Vasti therapy is used for body detoxication, it has rejuvenating effect. This procedure has the power to heal strong diseases by improving the energy flow in the correct direction.

Kashayam vasti

10 min preparation 80 min maximum duration 10 min final part

Kashayam vasti

A therapy for putting healing oil in the body with enema.

Uttarvasti

5 min preparation**25 min** maximum duration**5 min** final part

Uttarvasti

A therapy for placing healing oil in the uterus

Uttarvasti

Procedure that corrects the dysfunction of the uterus. Regulates the menstrual cycle and helps getting pregnant if there are violations in this opportunity.

Upanaham

5 min preparation**25 min** maximum duration**5 min** final part

Upanaham

Therapy for placing compress from warm herbal paste on part of the body.

Upanaham

Warm herbal paste is placed on the affected zone to reduce the swelling or pain. This therapy is used in conditions with purulent swelling.

Virechana

One of the main treatments in Panchakarma procedures, which is associated with induction of laxative effect, which is part of the detoxification process.

Virechana

Therapy with planned laxative effect for removing the toxins in the abdominal. Different kinds of products are used for induction of specific effect. The regular practice of Virechana helps for improving body metabolism. The liver functions are improved a lot or are being kept in an optimal condition if it's healthy.

Vamana

10 min preparation 120 min maximum duration 10 min final part

Vamana

One of the Panchakarma procedures associated with induced vomiting, to detoxify the body.

Vamana

Therapy with induced vomiting. It removes the toxins in the chest and head. This therapy is good for chronic cases of poisoning, impaired digestion, psoriasis and other

Ayurveda Detox

1. Live so that you can protect yourself from diseases rather than having to treat them!

Many diseases are the result of the **accumulation of toxins in the body**. Harmful substances can be taken from the outside or produced inside the body as a waste product from the metabolism.

Preventing the adverse effects of toxins on the normal functions of the human body is key to achieving a healthy lifestyle and nutrition.

Following the prescriptions of Ayurveda's ancient health system provides the answers to the question of how you can **maintain the balance in your organism** and protect yourself from diseases.

2. Get up with the sunrise!

It is important that your day begins with the sunrise.

The human body has a biological clock that works in accordance with the **energies in the universe**: the energy of the sun, moon and other planets.

[Proper digestion](#) and human metabolism require energy that is influenced by the sun, so keeping it in balance is extremely important. For this purpose, it is advisable to **get up between 6:30 AM and 7:00 AM**.

An exception to this rule can be made for: children, old and sick people, workers taking night shifts and pregnant women.

3. Drink “morning” water!

Water is the main building block in the human body that forms the basis of all life processes - it dissolves nutrients, removes waste products, ensures metabolism, and is the environment in which all biochemical reactions occur. Drinking “morning” water helps to **clean the body** and to stimulate the functions of different organs and systems without putting pressure on them.

4. It is a good for your day to start with at least 500 mL and no more than 1m200 mL of the life-giving liquid.

Its temperature may vary, but it should not be lower than body temperature and neither exceed 45 degrees.

Drink it in small sips, sticking to the rule that you should rather “eat” it than drink it.

In connection with the concept of “Water as Food” in Ayurveda there are several rules that it is advisable to be followed

5. Never drink water while eating!

Drinking water during meals prevents proper digestion as it [interrupts the acidic balance in the stomach](#) responsible for the degradation and proper digestion of food. The result of [improper digestion](#) is the formation of multiple biotoxins.

Follow the rule to drink water **1 hour before and 1 hour after a meal.**

Do not drink cold water!

6. Drink water divided into doses!

Never take more than 150 mL per serving.

An exception to this rule is only allowed in two cases: the amount of “morning” water and of the one that is taken 1 hour after a meal.

Remember that water is the main food for the body. When you take it properly, the **risk of toxins** and subsequent health complaints is significantly reduced.

7. Drink water during the whole day!

It is important to drink water in the right amount throughout the day.

A diet that includes too much or too little water is the cause of disturbances in the body's secretory functions such as urination, defecation, and sweating.

In healthy people, the amount taken should be consistent with the body weight and the season.

8. Eat regularly!

If the food you eat includes more **heat-treated vegetables** (roasted, steamed, grilled, baked or boiled) and herbal products, you should eat more often and in smaller quantities.

If **meat or protein-rich foods** predominate in your diet, eating should be in longer intervals, but in slightly larger quantities.

9. Eat less!

If you have small to moderate meals at breakfast, lunch and dinner, you will maintain **proper metabolism** where your body does not **retain toxins**.

10. Eat at the right time!

Dinner must always be **before 8:00 PM**.

If the last meal of the day is before that time, it helps to **properly and timely digest the food**.

11. Eat “the right” food!

Each food affects the functioning of different organs and systems. If it is tailored to the needs of the body to maintain and strengthen the **physiological functions**, it will help **maintain balance in the body** and vice versa - the “wrong” food will disturb the balance, causing a number of problems.

For example, in the morning, at breakfast, fresh milk should not be consumed (except for children under 4 years of age or very elderly) and in the evening it is desirable to avoid eating fruit.

12. Eat cooked food!

A combined diet that includes both raw and cooked food is recommended.

The high consumption of either type of food leads to **disturbances in normal digestion**.

Raw vegetables cause the formation of parasites in the body, they also require a lot of energy to be processed, making them inappropriate food at any time of the year.

A good period of consumption of raw vegetables is summer, and in the winter the diet should include more meat and dairy products.

13. Combine the different foods correctly!

Not all types of food can be eaten at the same time. For example, combinations of milk and fish or fresh milk and fruit are incompatible and lead to the **formation of toxins in the body**.

14. Always eat warm and fresh food!

Whenever possible, you should try to consume fresh and warm food. Warm food is a source of less toxins because it is easy to digest.

15. Do not change your food often!

Modern lifestyle allows us to eat a different kind of food every day, which is not a good practice. In order for it to function properly, the organism needs a certain order, so abstain from **frequent and unnecessary changes in your choice of food**.

16. Be careful with alcohol!

Drinking alcohol is only acceptable for healthy people and is recommended to be up to 4 times a week in moderate and approximately equal amounts.

Excessive **use or misuse of alcohol** leads to the formation of **biotoxins** that cause serious health disorders.

Alcohol intake is a contraindication for sick people, as it may lead to increased or aggravating of the symptoms as well as to adverse drug reactions.

17. Keep your body clean!

Regular brushing, cleaning of the tongue and body are some of the ways to keep your body free of toxins.

18. Do exercises regularly!

Motor activity helps to eliminate toxins and maintain the body in **good health and shape**. **Regular exercises stimulate the normal functioning** of different organs and systems, energize and tonify.

Everyone has to do physical exercises that are tailored to their individual qualities - strength and endurance, presence/absence of diseases, etc.

19. Respect the natural needs of the body!

Under no circumstances should you suppress natural needs related to **urinating or defecation** as this may result in the retention of toxins inside your body.

20. Sleep well!

Sleep is the time when the body has the maximum ability to clear all kinds of toxins. Dedicate **enough time to sleep** to allow your body to cope successfully with this vital task.

21. Think positively!

Try to be open, compassionate and understanding to other people - in this way you will keep your **“pure” consciousness**. Before going to sleep, try to calm your mind with **good thoughts**, so that the next day you wake up filled with **positive energy**, a **“pure” mind** and a **pure body**.

ADVICE ON THE DISPOSAL OF BODY TOXINS

1. Day without water

You can choose one day of the week in which you do not drink water at all. A regimen that includes a day without water is very useful both for **weight loss** and for **improving metabolism**, as well as for correcting multiple **disorders related to digestion and the functions of the excretory system**.

2. Regular exercises

Regular exercises, tailored to your individual abilities and strength, will help your body throw out the accumulated toxins, stimulating and strengthening the vital processes that take place in the body.

3. Sunbathing

Sunbathing is one of the ways to **burn toxins in the body**.

When possible, you should use solar energy for detoxification purposes. Exposure to direct sunlight should not exceed 20 minutes to avoid the side effects of solar radiation.

4. Steam bath and dry sauna

The routine practice of using a dry sauna or steam bath helps the body to throw out toxins through its largest organ area - the **skin**.

5. Laxative teas

Regular use of laxatives helps to cleanse the body. Herbal teas containing senna, triphala or castor oil keep the colon clean of toxins. It is also suitable to use **aloe vera crystals**.

6. Various massages

Different types of massages help maintain good blood circulation and help the process of toxin disposal.

7. Breathing exercises

Deep breathing is a very good method of opening the energy channels in the body that are blocked by toxins. The daily practice of **breathing exercises** favors cleansing of the system.

USEFUL PRACTICES TO HELP YOU ENJOY A LONG AND FULL OF VALUE LIFE

1. Take care of your head!

Never wash your head with warm water! Because sensory organs are located in this part of the body: eyes, ears, nose and tongue; water which is too hot can adversely affect their normal functioning. It is recommended that the water temperature be around 25 degrees.

2. Use natural cosmetics!

Ayurvedic cosmetics is a good choice. If you want to take care of the health of your eyes, we recommend that once a week you use an **Ayurvedic Eyeliner** which includes honey. It helps both to remove the secretions from the eye and to **clean the tear ducts**.

3. Do not look directly at the sun or another source of bright light!

Such practices are **detrimental to vision**. Pay special attention to the time you spend on your computer, as this may cause serious damage to your eyes.

4. Limit the use of shampoos and soaps!

It is recommended that the use of soap, shower gel or shampoo be reduced to no more than once a week. Permanent use of soaps takes fat from the skin, causing it to become damaged. In principle, warm water is enough to clean the skin if you do not suffer from serious skin problems.

5. Gargle (mouth washing)!

This is a good practice for **cleaning and detoxifying the throat** and the upper esophagus, as well as for maintaining healthy gums. For this purpose, salt water or special herbal mixtures such as Jethamada can be used.

Gargle also **stimulates the brain and helps to clear the stomach** in case it provokes vomiting. It is recommended that it be done once a week when it is for curative purposes.

6. Massage with oil, or the Ayurvedic Abhyangam Therapy

Regular practice of Abhyangam (therapy with different types of oil) helps **maintain the right functions of body and mind** and good health.

7. Do not take a bath after eating!

8. Dress well!

Always dress appropriately **according to the season**.

9. Watch out for seasonal changes!

Be flexible and adaptable to seasonal and temperature changes. This means learning how to adapt your **diet and your daily rhythm to life** to the objective dynamics in the surrounding world.

10. Do not sleep during the day!

Never sleep during the day unless your working rhythm (working a night shift) or a specialist recommendation for a specific reason does not require it.

11. Eat at a normal pace - neither too slow nor too fast!

Each of the **three mandatory meals for the day - breakfast, lunch and dinner** - should last no longer than 48 minutes. Do not stay at the table for too long to avoid being tempted to consume excess food.

12. Do not take any medicines without prescription and instructions from a doctor or a specialist!

13. Respect the doctor's recommendations!

Follow the doctor's instructions carefully. During consultation or check-up, do not withhold any information about yourself that can help in giving the right diagnosis and consequently the adequate treatment.

14. Be patient and courageous in every life situation!

15. Follow the moral prescriptions (dharma)!

Try to help others. Show understanding and respect for differences rather than condemn them.

What is Ayurveda?



AYURVEDA - THE ANCIENT HEALTH SCIENCE FROM THE EAST

THE ORIGIN OF AYURVEDA

The mystical and exotic Indian system for a healthy, happy and long life - **Ayurveda**, is becoming more and more popular in the Western world. Many people turn to it in order to maintain their **good health**, while others embrace it to treat their [health disorders](#). Since it might be unfamiliar and distant for most of us, Ayurveda could cause initial confusion in those who decide to live according to its principles.

We offer you an opportunity to dive into the depths of this **Eastern health science**, and we will do our best to make it more understandable and familiar to you.

The reason that has given rise to Ayurveda is the desire for longevity humans have. The knowledge, which has been passed down from generation to generation, is derived from the universal consciousness that created the visible world. In Hindu mythology, this superior intellect is called **Brahma**. [Ayurveda](#) is a holistic system that was created to help people achieve their dream of longevity in good health and happiness. It is believed that the great value lying at the core of the quest for extended longevity is for people to achieve all the goals they have set for themselves.

There are four **natural tendencies** that influence a person's behaviour during their entire life. Following these inherent inclinations, people can enjoy life in the best way possible as per their own perceptions. Everyone has their own **definition of happiness**, which differs according to their point of view. From our experience, we know that people are different, have different goals, and rejoice at different achievements.

AYURVEDA AND PURUṢĀRTHAS

Hinduism defines four **key goals** in human life (Puruṣārthas) that are inherent to everyone but characterize an individual to varying degrees.

They are defined as:

- [Dharma](#): people who follow the path of righteousness and duty. In India, this is the caste of *Kshatriya*, which stands for the military units that are responsible for protecting society in time of war, or the government in peace times.
- [Artha](#): people who deal with finance and strive for economic prosperity. They form the caste of *Vaishya*, who are businessmen, merchants, landowners; e.g. people engaged in commercial and financial activities.
- **Kama**: people who are dedicated to bodily pleasures, love thrills, and emotional experiences. They form the caste of the various service providers.

- **Moksha:** people seeking the spiritual aspects of life, as well as those dealing with science. They form the caste of the *Brahmin*.

AYURVEDA OVER THE CENTURIES

Ayurveda is a unique combination of historical facts and mythology.

The [mythological narrative of Ayurveda](#) refers the birth of the doctrine to the creator god Brahma. The Sages in India were overtaken by disease and premature death despite living in the [Himalayas](#). They faced serious difficulty maintaining good health due to the numerous restrictions interfering with their spiritual and physical practices and preventing them from fulfilling their goals in life described as **Puruṣārthas**.

This made them seek the help of **god Indra** who is described as *The King of Gods*. When they found him and asked him for assistance, he turned to god Brahma who, in turn, gave the knowledge about Ayurveda to **god Prajapathi** who was responsible for the protection of people. Then **Prajapathi** passed down the knowledge to the **Ashwini Kumaras** twins who were the healers of the gods. From them the knowledge came to **god Indra**. He sent the knowledge about **Ayurveda** to the **Atreya Punarvasu Sage** who was the leader of the Himalaya wise men. In turn, he passed the knowledge to **Agnivesa** from whom Ayurveda came down to the rest of the wise men, and thus gradually began its spread throughout India.

Ayurvedic literature sheds light on **sutras** (*sutra* is a term for a short law written in several words). These texts are incorporated in a corpus and thus form the main concept of the Eastern science.

Over the centuries Ayurveda has been in existence, a number of Sages wrote their own theories in sutras containing interpretations of the original texts. The most famous are **Charaka Saṃhitā**, [Suśruta-saṃhitā](#), and **Aṣṭāṅga-hṛdayam**, written by **Vagbhata**. These works were written by the Sages who laid the foundations of the **Ayurvedic ideology**.

THE MAIN DEITY IN AYURVEDA AND THE EIGHT BRANCHES OF THE SCIENCE

The main deity worshipped by Indian Ayurvedic doctors, especially during the Diwali holiday, is Lord Divodas Dhanavantari. He received the knowledge from god Indra and handed it to the Sage Sushruta, dividing Ayurveda into eight branches (Ashtanga Ayurveda):

1. **Kaya Chikitsa:** Kaya means **physical body**. This branch has to do with all kinds of diseases related to the physical body or its processes. Its analogous fields in contemporary allopathic medicine are **internal diseases**, or **general medicine** as a whole. Kaya Chikitsa is best described in **Charaka Samhita**.
2. **Bala Chikitsa:** relates to **pediatrics**, which is the part of Ayurveda focused on treating children and youngsters up to the age of 16. It is also known as

Kaumarabhritya. Children's physical needs are different from those of adults, which requires different dosage of the Ayurvedic herbal products and even herbal recipes specially prepared for children. Interpretations of the ancient texts related to Bala Chikitsa can be found in **Kasyapa Samhita**.

3. **Graha Chikitsa: psychiatry.** Illnesses of the physical body are often caused by feelings of unhappiness. The brain plays an important part in healthy life. There are many uncertain factors in life that may affect health by triggering changes in the way we think thus altering our mental state. **Graha Chikitsa** is related to studying and influencing changes in the mental state that can cause disease alterations in particular body functions.
4. **Urdhvanga Chikitsa: diseases that affect the zones over the neck.** It is also known as **Shalakra Tantra**. The tool commonly used for treatment in this area is called a probe. In Sanskrit, this probe is known as **Shalakra**. Diseases of the eyes, nose, ears, and throat fall within this area of [Ayurvedic medicine](#).
5. **Shalya Chikitsa: surgery.** The surgery methods related to removing something that causes the development, or is in the root of a disease process, are described in detail by this Ayurvedic branch. [Suśruta-samhitā](#) is the best interpretation of the Ayurvedic sutras related to surgery.
6. **Damshrta Chikitsa: toxicology.** Poisoning is one of the main reasons for the sudden and premature death of humans. Poison of different origin and form can also cause a number of health disorders. It might come from food or through bites by poisonous insects or reptiles, animals, etc. **Damshrta Chikitsa** is the central Ayurvedic doctrine dedicated to removing poisonous toxins from the body.
7. **Jara Chikitsa: geriatrics.** The desire for a long life is normal for every person. Over time, degenerative changes occur and manifest themselves in the body. To slow this process down, Ayurveda offers treatments such as **kayakalpa** and **herbal products** such as **chavanprasham** or **brahma rasayanam**.
8. **Vrushya Chikitsa: reproductive medicine.** This branch of Ayurveda is also known as **Vajeekarana**. Every human being has a deep, genetically programmed desire for reproduction. This subdivision of the science describes different methods for improving the quality of the sperm or ovum, which are the human reproductive cells. The main goal of **Vrushya Chikitsa** is to help create a generation with good **physical and mental health**.

As you can see from the text above, the word Ayurveda is a collective term. Its meaning is sustained in its name as **Ayu** stands for **life** and **Veda** is translated as **knowledge, science, awareness**. According to the ancient Hindu studies, the existence of every human being has one main purpose - to reach the highest sense of existence, or **Moksha**; in other words, a complete freedom from the limitations of earthly life.

Usually life is with a limited duration, which is not enough to achieve Moksha, especially in the presence of a disease. That is why Ayurveda is the science that contributes to achieving the higher purpose through its two aspects:

1. Prophylactics and prevention of health, which is subject to constant optimization;
2. Treatment of the diseases of the physical body.



AYURVEDA AXIOMS

Just like any other serious science, Ayurveda has its fundamental and timeless axioms. Without those, its philosophy cannot be understood.

1. The doctrine of **Panchamahabuta**, or the **Five Elements**.
2. The teaching based on the **three doshas: Vata - Pitta - Kapha**

According to the Eastern philosophy of life, the Universe and all things visible are made of the five eternal elements (Panchamahabuta).

These are described as:

- **Space (Akash):** related to an empty free space with nothing existing there;
- **Air (Vayu):** connected with the characteristics of movement and activity;
- **Fire (Tejas):** its main quality is the transformation from one shape into another;
- **Water (Jala):** defined by means of connectedness, moisture, a liquid nature, penetration, and softness;
- **Earth (Prithvi):** its primary characteristics are solidity, density, and form-taking.

These five elements cannot be regarded as analogous to the human perceptions expressed through the respective words, but as characteristics of the visible world made up from them.

AS AN EXAMPLE, HERE IS HOW THE CREATION OF THE HUMAN BODY USING THE PRINCIPLE OF THE FIVE ELEMENTS OCCURS ACCORDING TO AYURVEDA:

1. There must be enough free **space** in the uterus of the future mother, and the paths for the fertilization of the ovum should also be free from obstacles.
2. There must be movement (the element **air**) of the sperm to the ovum to make fertilization possible.
3. When the sperm connects with the ovum, the two cells merge into one (element **fire**) bringing together the male and female information and giving rise to the subsequent division of the new cells.
4. During the division process, the new cells must remain connected as a pair rather than fall apart (element **water**).
5. Thus bound together, the form of the cells starts taking shape that at some point we will call *an embryo*, and later - *a human fetus* (element **earth**).

When these elements come together in the human body, they form three distinct types of energies:

- **Vata (space and air):** dry, cold, light, and dynamic energy responsible for all motor actions and movements of the body.
- **Pitta (fire and a bit of water):** warm and passive energy responsible for the processes of transformation in the different organs and tissues.
- **Kapha: (water and earth):** moist, cold, and completely passive energy related to density and the formation of the tissues and organs of the body.

Every human being combines these three energies representing the five eternal elements. They could be manifested in various degrees as some of them are more prominent during the fertilization of the ovum by the sperm. It is possible that one or two of the three energies could be manifested in a lesser degree, but all three will definitely be present. This state is genetically encoded and accompanies a person during their whole life. It also determines the differences in the body shape or skin type, the specifics and colour of the eyes and hair, the physiological processes and emotional state, and it could even be the root cause for predisposition to particular diseases.

Ayurveda explains all aspects of good health as well as the reasons for diseases using the doctrines of the five elements and the three doshas.

WHAT IS HEALTH AND DISEASE ACCORDING TO AYURVEDA?

When the **Vata, Pitta, and Kapha** energies are balanced, one enjoys a sense of lightness, happiness and vigour, which is defined as **health**. When one, two or all three energies are out of balance, Ayurveda considers this state as **disease**.

When disease symptoms or any health disorders exist, it is recommended that the person should visit an **Ayurvedic doctor** who could establish the energy imbalance.

The following methods are used:

ROGI PARIKSHA (takes place in three directions):

- **Darshana:** the doctor observes the patient and notes their age, body type, and general appearance.
- **Sparshana:** the doctor palpates, auscultates, and examines the patient through touch.
- **Prashna:** the doctor asks specific questions in order to find out about the patient's symptoms.

DASAVIDHA PARIKSHA (tracking 10 health-related indicators):

- **Dooshyam:** structural and physiological disorders;
- **Desham:** climate peculiarities of the place where the patient lives;
- **Balam:** physical strength;
- **Kalam:** seasonal and climate changes;
- **Analam:** state of the patient's digestive system;
- **Prakriti:** the dominant dosha;
- **Vayas:** age of the patient;
- **Satvam:** mental endurance;
- **Sathmyam:** the patient's way of life according to the habits and rules he or she follows;
- **Aharam:** type and quality of food the patient consumes.

ASHTAVIDHA PARIKSHA (eight health-related factors that the doctor tracks):

- **Nadi:** pulse diagnostics;
- **Moothram:** urine test;
- **Malam:** type of faeces;
- **Jihwa:** tongue reading - shape, colour, coatings;
- **Sabdham:** power of the voice and speech of the patient;
- **Sparsham:** skin and tactile sensitivity;
- **Drik:** eyes and sight;
- **Akrithi:** body shape.

After the doctor runs his check-up, he directs the patient to changes in his lifestyle related to:

- Water and liquid intake
- Diet
- Physical activity

The ayurvedic doctor also recommends a prescription with ayurvedic herbal products from different types:

- **Arishta and Asava** - fermented extracts with spirit ingredient and water extracts;
- **Bhasma** - calcined powder of minerals or metals;
- **Churnam** - different kinds of herbal powders;
- **Ghritham** - clarified cow butter Ghee with herbs;
- **Kashayam** - herbal decoction;
- **Kashayam tablets** - herbal decoction in tablet form;
- **Leham** - mixture of herbs and spices with basis of honey or unrefined sugar;
- **Tailam** - herbal oils;
- **Gulika** - herbal tablets.

The Ayurvedic doctor also recommends a prescription with Ayurvedic herbal products, and gives specific recommendations according to the individual specificities of the patient.

Ayurveda also offers a wide range of therapeutic effects that are applied under the doctor's prescription. The most famous are the [Purvakarma and Panchakarma](#) systems.



1. PURVAKARMA: a set of preparatory therapies applied to move the toxins from the periphery to the central part of the body and thus accumulate them in the digestive system.

Purvakarma is applied in two varieties:

- Snehana: oleation of the body;
- Svedana: sweating treatment.

Snehana itself can be done in two varieties: **Bahya** (external body oiling with healing herbal oils) or **Abhyantar** (internal oiling of the body through drinking, gargling, or applying herbal oil or Ghee in the nose or ears).

2. PANCHAKARMA: comprises five therapies that take the accumulated toxins out of the body.

- **Vamana:** induced vomiting that aims to balance the Kapha energy and take toxins out of the upper part of the body.
- **Virechana:** induced laxative action that aims to balance the Pitta energy and take toxins out of the digestive system.
- **Vasti:** healing enema aiming to balance the Vata energy and take out the accumulated toxins thus improving the function of the colon.
- **Nasya or Sirovirechana:** applying herbal oil in the nose to clear out toxins from the head.
- **Raktamokshan:** blood release methods.

After applying the Panchakarma therapies in a specific sequence, the doctor prescribes a way of life called **Paschatkarma**, along with a specific diet known as **Samsarjana - Krama**.

Although it has long since emerged from the limited perceptions of mysticism, Ayurveda still remains veiled in misunderstanding and prejudice in the Western world.

For modern people whose health culture is based on classical medical theory, it is difficult to understand the mechanism of these methods as well as their effect on all levels of the human being, from the roughest to the finest.

Ayurveda is a thousand-year-old scientific system for health prevention and treatment. Following its recommendations and prescriptions can significantly slow down aging and ensure a better life with **physical and mental longevity**. Ayurveda is a **full-blooded health system** that can provide an all-encompassing alternative to Western medicine, mainly in the field of prevention or treatment of chronic disease.

The majority of people willing to get acquainted with Ayurveda, and even some of those who are convinced of its efficacy, might associate it with **wellness or SPA**. This is entirely wrong and darkens the beauty of the deep knowledge which lies at the root of Ayurveda's existence.

Ayurveda treatment - holistic methods for health improvement

The most precious possession of every human is their health. It is main factor for a complete life. Every one of us grows up with specific views and perceptions inherited by their parents, influenced by social traditions, or shaped by the tenets

of Western medicine. The latter is also known as *allopathic* (a term coined by the father of Western homeopathy **Samuel Hahnemann** in 1810).

Modern ideas about **health and the pathological changes** caused by illness are influenced completely by Western medical science. Historically, [Ayurveda](#), which dates back a thousand years ago, is a long-standing predecessor of our medicine. Ayurveda is known as *holistic medicine* (derived from the Greek word *holos* meaning *thorough*) because of the core belief that the physical, emotional and spiritual states of each person are interrelated.

Following the teachings of another Eastern science - yoga, Ayurveda maintains that the most important factor for a successful treatment is finding the **cause** of the symptoms described. According to the ancient science, the main disorders may affect the physical as well as the mental state of the patient. Thus Ayurveda aims to uncover the root cause and cure the illness in a careful and gentle way in order to prevent any side effects or unwanted reactions as well as the recurrence of the symptoms.



Ayurveda and classical medicine

If we draw a parallel between **Western medicine and Ayurveda**, we will notice major differences in their approaches and impact. Conventional medicine divides

the physical body into anatomic organs and systems. We are very well familiar with this division reflected in the work of narrow specialists such as *cardiologists*, *endocrinologists*, *orthopedists*, *nephrologists*, *neurologists*, *pediatricians*, and so on. Each one of these is responsible for a specific body part often without taking into consideration any intervention carried out by a colleague at some earlier point during the treatment.

By contrast, [an Ayurvedic doctor](#) is trained to follow all eight branches of Ayurveda: **Kaya Chikitsa** (general medicine), **Bala Chikitsa** (pediatrics), **Graha Chikitsa** (psychiatrics), **Urdhvanga Chikitsa** (diseases in the area of the head and throat), **Shalya Chikitsa** (surgery), **Damshrta Chikitsa** (toxicology), **Jara Chikitsa** (geriatrics), **Vrushya Chikitsa** (reproductive medicine). That way he covers more or less the full spectrum of possible health disorders.

Ayurvedic medicine is very different from conventional medicine in its basic understanding of life and health. Its philosophy is based on the belief that the human body operates on the principle of unity as it is conceived from a single cell: the product of the fertilization of the egg by the sperm. This cell is then divided into many others which subsequently specialize and differentiate into tissues that form organs and their own physiological processes. Right at the start, though, it is only one single cell, and despite multiplying infinitely, it remains deeply connected to each subsequent cell along the chain.

Beyond the **cellular structure of the human body**, Ayurveda also endorses the idea that a direct connection exists between the body, mind, and soul. When a medical disorder occurs, it can often affect all three aspects of the human being.

Classical Western medicine places the emphasis on diagnostics, maintaining that the right diagnosis is of paramount importance for an effective treatment. As to Ayurvedic medicine, it doesn't use the same terminology, and what is more, its understanding of disease is different. The main rules in Ayurveda are:

1. As long as the three energies of Vata, Pitta and Kapha are well-balanced, a person enjoys good health.
2. When one, two or three of the energies are out of balance, a disorder occurs.

What is “disease treatment” in Ayurveda?

It is important to clarify how the disease process unfolds. If one of the energies is imbalanced, it has a slightly negative effect on the person's health; when two energies are in a state of imbalance, it leads to more serious disorders; finally, an imbalance in all three energies is defined as a severe and long-lasting illness that is difficult to treat.

To sum up, as far as Ayurveda is concerned, the concept of *treating a disease* takes on a different meaning so it would be more precise to refer to the process as *balancing the imbalanced energies*.

Each of the three main energies has its own distinct characteristics.

Vata

- Rooksha: dryness;
- Laghu: lightness;
- Sheeta: coldness;
- Khara: roughness;
- Sookshma: precision;
- Chala: dynamics.

Pitta

- Sasneha: slight oiliness;
- Teekshna: deep penetration in the tissues;
- Ushna: heat;
- Laghu: lightness;
- Visram: unpleasant odour;
- Sara: poor mobility;
- Drava: liquid.

Kapha

- Snighdha: oiliness;
- Sheeta: coldness;
- Guru: heaviness;
- Manda: softness;
- Shlakshana: smoothness;
- Mrustna: jelly-like texture;
- Sthira: motionlessness and stability.

Any one of these features can be mitigated or aggravated, which leads to symptoms in the body part(s) associated with the respective energy.

If we imagine dividing the body into three parts in order to facilitate the understanding of the concept, we could mark three areas of more prominent impact of these energies:

Zone 1 - from the top of the head by the virtual line to the bottom part of the chest

In it, the qualities of the **Kapha** energy are manifested more often. Congestive processes are typical, as well as the deposition of oily, heavy and damp mucus-like fluid. Colds, flu, coughs, etc. are common. Secretions from this part of the body through the mouth and nose are typical for an energy imbalance in the Kapha energy.

Zone 2 - from the bottom part of the chest to the line passing through the navel

Most qualities of the **Pitta** energy manifest in this zone. The sensation of burning, acidity, as well as deep colic pain is typical. Most digestive disorders, a heavy feeling in the abdominal area as well as a feeling of hunger if the digestive tract is empty are all characteristic symptoms of a Pitta imbalance.

Zone 3 - from the line of the navel to the basis of the heels.

It is related to the manifestation of the qualities of the **Vata** energy. Joint pains, muscle cramps, numbness of the limbs, as well as feeling weak or hypertonic are typical of this condition. Disturbances in the body's motor functions are often associated with an imbalance of the Vata energy.

The curative aspect of Ayurveda does not resort to Western differential diagnostic nomenclature. During a consultation with an Ayurvedic doctor, you will hear the word **Vikruti**, which is interpreted as an **energy imbalance**.

We encounter two variants of an imbalance - an aggravated state of the energy (**Vridhhi**), or reduction of the energy (**Kshaya**).



Diagnostic results in Ayurveda

The curative aspect of Ayurveda does not resort to Western differential diagnostic nomenclature. During a consultation with an Ayurvedic doctor, you will hear the word **Vikruti**, which is interpreted as an **energy imbalance**

We encounter two variants of an imbalance - an aggravated state of the energy (**Vridhhi**), or reduction of the energy (**Kshaya**).

In order to comprehend the nature of Vikruti, it is important to bear in mind that the three energies are interconnected and if one goes in the direction of Vridhhi, then another one goes in the direction of Kshaya. For example, if you have

accumulation of secretions in the lungs, you will have Kapha Vriddhi and Pitta Kshaya - an increase in Kapha, and a decrease in Pitta. For example, with an increased acidity in the stomach you will have Pitta Vriddhi and Kapha Kshaya. In order to impact this condition in a positive way, you have to reduce the aggravated Pitta.

Examining the **Samprapti** disease process in an isolated fashion, we will be looking for more aspects of Vriddhi, e.g. the accumulation of more energy in a given area.

How is the body affected by this imbalance?

- An imbalance of the dosha is considered a disorder;
- An imbalance in dhatu is a disorder;
- An imbalance in agni is a disorder.

These three aspects of the body are observed: the disturbed state of the energy, the manifestation of the level of agni, and the depth of datu.

Agni is a concept associated with the power of digestion related to the digestion of food and its metabolic transformation to all tissues. The digestive system is the leading part of the body associated with the intake of foods and their preparation for degradation and subsequent absorption of substances that give the body energy to exist. Often the cause of the health disorder lies precisely in the disturbed functions of agni.

There are several types of **agni** related to the influence of the three energies:

- **Sama agni**: balanced and strong digestion that breaks down all food perfectly well. This is the best state of functioning of the digestive system.

When certain amounts of energy accumulate in the functions of agni, certain disturbances occur that lead to the formation of toxins (**ama**):

- **Vishama agni**: this is a metabolic state associated with accumulation of the Vata energy. The digestive process requires a certain amount of heat, and since Vata is characterized with dryness, lightness, coolness and dynamism, it can either increase or decrease this heat. This creates a feeling of inconsistency as digestion is sometimes enhanced while weakened at other times.
- **Tikshna agni**: affecting digestion through an aggravated Pitta energy. The heat, lightness, and sharpness associated with Pitta enhance the agni, while at the same time leading to speeding up the metabolic processes. As a result, digestion is fast, and there is a strong and well-pronounced feeling of hunger. Food passes through the digestive tract faster, accompanied with intense heartburn.
- **Manda agni**: when excess Kapha energy is accumulated in the process of digestion, a delay in metabolic processes occurs. There is a clash between the heaviness, oiliness, coldness, and softness of Kapha, and the heat of the digestive process. As a result, digestion becomes slow and cumbersome. The sensation of hunger suddenly diminishes and a general reluctance for food is observed.

The specifics of agni

„Digestive fire“ is extremely important for determining the metabolic state of the body. This transformative force of the body is responsible for the transfer of energy to individual tissues.

Food is related to the formation and maintenance of all body-building structures. Therefore, it is crucial to find out what the state of transformation carried out in the tissues is. That state is defined as **dhatu**.

There are 7 tissue levels of transformation:

1. **Rasa:** transformation from food pap to plasma, lymph, or intracellular fluid. It refers to a watery substance that also participates in the formation of breast milk and menstrual fluid. This transformation zone is associated with tissue nourishment. The leading element is *water*, there is increased density, and the qualities are liquid, cold, damp, soft, and heavy. Thus, rasa dhatu is an essential factor for the maintenance of the Kapha energy.
2. **Rakta:** transformation of the food energy from the previous level of Rasa into blood; formation of blood. The very word Rakta means *colored, reddish*. It creates heat in the body and mind. The qualities of Rakta are similar to those of the Pitta energy, which means that this transformation zone supports the hot essence of the body.
3. **Mamsa:** transformation of the food energy from the level of Rakta into muscle tissue. The very word means *flesh, meat*. The main quality that is given rise to is power supplemented by stability and density. The presence of the *earth* element and the penetration of the *fire* element further characterize this level. To a great extent, Kapha and Pitta have a leading role in this zone.
4. **Medas:** transformation of energy from the level of Mamsa to the formation of fatty tissue. The meaning of this word is *fat*. This level reveals the purposeful storage of the elements of *water* and *earth*. This essence is associated with softening, moisturizing and preventing the loss of body heat. Clearly, these are once again the basic qualities of the Kapha energy.
5. **Asthi:** transformation of energy from the level of Medas to the formation of bone tissue. The word is translated as *bone*. The body support system is responsible for structural rigidity, which is why the leading quality is **Dharana**: keeping the body upright. The strong influence of the Vata energy is evident here. When it is aggravated, density drops. In turn, when Vata is reduced, Asthi dhatu rises.
6. **Majja:** energy transformation from the Asthi level into the bone marrow or nervous tissue. This is the substance that fills in bone cavities. For example, the eye tissue and the brain also belong to Majja dhatu. The main quality is **Poorana**, e.g. filling in bone cavity. The influence of the Kapha energy is quite strong.
7. **Shukra:** the essence of the Majja, which passes into the reproductive tissue (male and female sex cells). The main quality is **Garbhotpadana**: generation of posterity. Here, the Kapha energy has a strong influence, too.

Tracing the three main aspects of energy imbalance dosha, agni, and dhatu allows us to diagnose each individual condition as **Sama** (balance), **Kshaya** (reduced dosha), or **Vridhhi** (aggravated dosha), which determines the severity of the disease.



What kind of diseases does Ayurveda cure?

Ancient Indian medicine classifies diseases in two main types:

A) Sadhya (curable)

- Sukha Sadhya: easy to treat;
- Krichra Sadhya: difficult to treat.

B) Asadhya (incurable)

- Yapya: controllable through taking Ayurvedic medicines while the patient is alive;
- Anupakrama: diseases that cannot be helped (totally incurable).

Based on the degree of balance of the three main energies Vata, Pitta, and Kapha, diseases can be classified into:

1. Samanya Vyadhi

Diseases caused by the imbalance of one, two or all three Vata-Pitta-Kapha energies. This category also includes Agantu Vyadhis (diseases caused by external factors):

- 8 types of Udara Rogas: diseases in the abdomen;

- 8 types of Mutraghata: urinary retention diseases;
- 8 types of Ksheera Doshas: breast milk disorders;
- 8 types of Veerya Vikaras: disorders of the reproductive system and seminal fluid;
- 7 types of Kushta: skin diseases;
- 7 types of Prameha Pidakas: skin problems due to diabetes;
- 7 types of Visarpa: diseases associated with erysipelas or herpes;
- 6 types of Atisara: a diarrhea-like disorder;
- 6 types of Udavarta: a disorder due to the restraint of urination and defecation;
- 5 types of Gulma: processes of tumor formation in the abdominal cavity;
- 5 types of Pleeha: processes associated with an enlarged spleen;
- 5 types of Kasa: diseases manifested with a primary symptom of cough;
- 5 types of Shwasa: conditions associated with dyspnea and abnormal breathing;
- 5 types of Hikka: conditions associated with the hiccup symptom;
- 5 types of Trishna: disorders associated with an increased feeling of thirst;
- 5 types of Chardi: health problems associated with vomiting;
- 5 types of Aruchi: problems related to the loss of appetite and taste;
- 5 types of Shiroroga: disorders associated with headache;
- 5 types of Hridroga: heart diseases;
- 5 types of Panduroga: different types of anaemia;
- 5 types of Unmada: mental disorders associated with crazy ideas;
- 4 types of Apasmara: disorders associated with epilepsy;
- 4 types of Netra Roga: eye diseases;
- 4 types of Karna Roga: ear diseases;
- 4 types of Pratishyaya: flu conditions;
- 4 types of Mukha Roga: diseases of the mouth;
- 4 types of Grahani Roga: diseases of the duodenum; impaired absorption of food;
- 4 types of Mada: conditions associated with intoxication;
- 4 types of Murcha: disorders associated with fainting and loss of consciousness;
- 4 types of Shosha: conditions associated with rapid weight loss;
- 4 types of Napunsakata: impotence-related disorders;
- 3 types of Shotha: health issues associated with swelling;
- 3 types of Kilasa: disorders related to leukoderma (vitiligo);
- 3 types of Raktapitta: conditions associated with bleeding;
- 2 types of Jwara: disorders associated with increased body temperature;
- 2 types of Vrana: diseases related to the development of ulcers and the appearance of wounds;
- 2 types of Ayama: disorders associated with the body posture;
- 2 types of Gridhrasi: diseases of the sciatic nerve;
- 2 types of Kamala: jaundice-related disorders;
- 2 types of Ama: conditions associated with an immature state of digestion;
- 2 types of Vatarakta: disorders associated with gout;
- 2 types of Arsha: disorders related to the occurrence of haemorrhoids;
- Urustambha: a condition associated with muscle stiffness;
- Sanyasa: a condition similar to coma or resulting from syncope;
- Mahagada: mental perversions;
- 20 types of Krimi Rogas: intoxication with parasites;
- 20 types of Prameha: conditions associated with urinary disorders and diabetes;
- 20 types of Yoni Vyapat: diseases of the vagina.

2. Nanatmaja Vyadhi (diseases caused by an imbalance of one of the energies only):

- Vata Nanatmaja Vyadhis: diseases caused by an imbalance of the Vata energy only. They account for about 80 types of disorders;
- Pitta Nanatmaja Vyadhis: diseases caused by an imbalance of the Pitta energy only. There are about 40 types of disorders of this sort;
- Kapha Nanatmaja Vyadhis: diseases caused by an imbalance of the Kapha energy only. These account for about 20 types of health disorders.



CLASSIFICATION OF DISEASES

The detailed classification of diseases below is based on the following criteria:

Prabhava Bheda (based on the possibility of curing the disease)

- Saadhya Vyadhi: curable diseases
- Asaadhya Vyadhi: incurable diseases

Bala Bheda (based on the intensity of the disease)

- Mrudu Vyadhi: mild diseases with minor symptoms
- Daaruna Vyadhi: diseases with complications; serious disorders

Adhishtana Bheda (diseases affecting a specific zone of the body)

- Mano Adhishtita Vyadhi: diseases affecting the mind, i.e. mental disorders
- Shareera Adhishtita Vyadhi: diseases affecting the body i.e. physical diseases

Nimitta Bheda (based on the cause of the disease)

- Swa-dhatu Vaishamya Nimitta Vyadhi: disorders of the supportive elements of the body; diseases caused by the imbalance of energy, tissue (dhatu), or sub-tissue (upadhatu). The disorder might be Vriddhi, i.e. pathological tissue enlargement, or Kshaya, i.e. tissue breakdown. These are also called Nija Rogas or Nija Vyadhis.
- Aagantu Nimitta Vyadhi: disorders caused by external factors such as trauma, poisoning, etc.

Aashaya Bheda (based on the internal organs affected)

- Aamashaya Samuttha Vyadhi: diseases originating from the stomach and small intestine;
- Pakwashaya Samuttha Vyadhi: diseases of the colon.

Shalya Bheda - diseases based on the surgery classifications

- Shastra sadhya - diseases treatable by surgical procedures
- Swedadi kriya saadhya - diseases that can be treated by treatment using either combustion or hot steam.

Prakruta-Vaikruta Bheda (based on the impact of season change)

- Prakruta Vyadhi (natural diseases): each of the energies is associated with a particular season in which it worsens and tends to cause illness. For example, the Vata energy deteriorates in Varsha Ritu (summer) so it might cause a disease then. In turn, Pitta is disturbed in Sharad Ritu (autumn) and tends to cause diseases then while Kapha is disturbed in Vasanta Ritu (spring).
- If the energy that is naturally disturbed during the particular season also causes a disease in the same season, this disease (Vyadhi) is called Prakruta Vyadhi because it appears in the Prakruta Kala of the energy (the season in which that particular energy increases naturally).
- Vaikruta Vyadhi (unnatural diseases): this is the opposite kind of disorder to Prakruta Kala. It relates to the energy that is not naturally prone to disturbance during a certain season but causes disease in this particular season. In that case, the disease is called Vaikruta Vyadhi. For example, an individual's Vata might worsen in Sharad Ritu (autumn) when Pitta typically increases. If Vata causes a disease in Sharad Ritu, this disease will be called Vaikruta Vyadhi.

Anubandhya - Anubandha (based on association):

- Anubandhya, or Swatantra Vyadhi: these diseases are caused by direct external factors (as mentioned in Ayurvedic texts). They are manifested through typical symptoms and are alleviated by the treatments and medications collectively known

as Anubandhya Vyadhi. These medical conditions fall into the category of primary diseases.

- Anubandha Vyadhi, or Paratantra Vyadhi: these diseases represent medical conditions that have arisen from other illnesses, or are manifested through the symptoms of another disease. Treatment or medications prescribed for the original condition usually affect these diseases positively. They are referred to as secondary, or associated with another disease. Thus, they do not appear on their own but develop against the background of other diseases (primary illnesses).

Diseases based on karma (one's deeds)

- Pratyutpanna Karmaja: diseases arising from deeds (sins) committed during a person's current life.
- Poorvakarmaja Vyadhi: diseases arising from deeds (sins) committed in previous incarnations.

Aadhyatmika Vyadhis: manifesting on the level of the body and mind (based on the assumption that body and mind are an inseparable whole). Psychosomatic diseases fall into this category. Diseases that occur due to an imbalance of energies (both physical and mental) belong to this category and can be sub-divided into 3 types:

- **Adibala Pravritta Vyadhis:** diseases caused by sperm and egg morbidity. Hereditary diseases inherited from parents fall into this category and are further subdivided into:
 - Matruja Vyadhis: diseases stemming from maternal ovarian disorders (inherited from the mother, i.e. maternal diseases).
 - Pitruja Vyadhis: diseases stemming from sperm morbidity (inherited from the father, i.e. paternal diseases).

Primary examples of Adibala Pravritta diseases are Arsha (haemorrhoids), Kushta (skin diseases), Rajayakshma (tuberculosis), Madhumeha (diabetes), Shwitra (leukoderma/vitiligo) and Apasmara (memory disorders, epilepsy). Other diseases that belong to the same category are cancer, lipoma, haemophilia, hemicrania or migraine, eczema, asthma, autism, gout, osteogenesis imperfecta associated with tissue incompatibility, hay fever, Huntington's Chorea, hysteria, myopia, color blindness, cataracts, high blood pressure, obesity, hormonal disorders, peptic ulcers, clefts on the palate and/or lips, and others;

- **Janmabala Pravritta Vyadhis:** diseases occurring in children due to the improper diet and lifestyle followed by the mother during the conception and the different stages of fetal development. Examples of Janmabala Pravritta diseases are lameness, blindness, deafness, impaired mental development, stuttering, etc.

These diseases are manifested in two ways:

- Improperly developed or abnormally developed children: they may have more organs, more or fewer fingers, be obese, have improper or insufficiently developed organs, lip and palate rupture, lack of anal opening, deformities in the shape and structure of the body and organs, location of the heart more to the right, location of the liver on the left, and so on.

- Diseases due to infections occurring in the mother, for example, syphilis, typhus, etc. Diseases occurring in the newborn during birth such as birth traumas and infections also fall into this category.

Janmabala Pravritta Vyadhis has 2 subtypes of diseases:

- **Rasa Krita:** when the expectant mother takes in any food or a specific taste in excess, these habits can cause illness to the child:
 - sweet-tasting foods will cause diseases such as Prameha (diabetes), Mookata (delayed mental development) or Sthoolata (obesity);
 - the salt taste causes Vali (wrinkles in the skin), Palita (premature greying), Khalitya (premature balding), etc.;
 - the sour taste will cause Raktapitta (bleeding disorders), Netra Roga (eye diseases), Twak Rogas (skin diseases), etc.;
 - savory foods will cause Shukralpata (less sperm production) or Snatana Haani (miscarriage; fetal death in the womb);
 - the bitter taste leads to diseases such as Shosha (diseases of malnutrition; dryness of the body), Nirbalata (loss of strength, weakness), etc.;
 - the astringent taste will cause Karshya (being underweight), Aanaaha (flatulence), and Udavarta (disrupted direction of the apana energy), etc.;
 - alcoholic beverages will cause Trishna (thirst), Smriti Nasha (loss of memory), Unmada (madness), etc.
- **Dauhrida Apachara Krita:** a mother with a child in her womb is called Dauhrida, or “the one with two hearts”. When the heart of the child becomes functional in the mother’s womb, the child’s wishes manifest through the mother. Ayurveda insists on fulfilling all the demands placed by the mother in the Dauhrida period. If these desires are not fulfilled, they will manifest in the form of physical or mental disorders in the child. The illnesses of the child caused by the mother’s failure to fulfil her wishes during pregnancy are called Dauhrida Apachara Krita Vyadhis.

Adhi Daivika Vyadhis

- **Kala Bala Pravritta:** diseases that are manifested due to abnormal variations in coldness, heat and rain occurring during the 4 seasons (respectively, 6 seasons in India: Shishira - end of winter, Vasanta - spring, Grishma - summer, Varsha - monsoon, Sharad - autumn, and Hemanta - early winter).
 - Vyapanna Ritu Kruta: caused by abnormal seasonal fluctuations;
 - Avyapanna Ritu Kruta: diseases due to the imbalance of the Vata, Pitta, and Kapha doshas occurring naturally during the different seasons.
- Vata accumulates in summer and aggravates in the monsoon season;

- Pitta accumulates in the monsoon season and aggravates in autumn;
- Kapha accumulates at the end of winter and aggravates in spring.

If a strict diet and lifestyle appropriate to the season are followed, these energy imbalances will not progress to cause disease.

- **Daivabala Pravritta** - Diseases caused by anger, curses, improper spiritual practices harmful to others, infections, contagious diseases, polluted environment.

They are 2 types:

- a) **Vidhyut Ashanee Krita**: diseases and/or traumas caused by natural disasters such as lightning, thunderstorms, asteroids and comets, etc.
- b) **Pishaachaadi Krita**: diseases caused by *pishacha* (ominous supernatural powers such as ghosts, spirits, demons, etc.)

In turn, the latter are also classified into 2 types:

1) **Samsargaja**: diseases caused by the presence of people who place a curse on us. Alternatively, these might occur through direct contact with people who suffer from contagious diseases.

2) **Aakasmika**: diseases of unknown causes that occur suddenly.

- **Swabhaava Bala Pravritta**: natural manifestations of the body that are seen on a daily basis. Since these bother us for a short amount of time before they are removed, they can be called 'medical conditions' only prior to their elimination.

There are 2 types of those:

- **Kaala Krita**: issues that occur at the proper time are called **Kaala Krita Vyadhis**. Example: a sense of hunger when it is time for a meal, need for sleep when it is time to sleep, getting old when we are 70 years of age, death when the time of death comes (after 100 years of our lives have elapsed), etc. These occur due to the effect and influence of the time factor. All of these illnesses occur when they need to occur, at the appropriate moment scheduled for them. They are also called **Parirakshana Krita Vyadhis**. These conditions manifest when people take care of themselves properly and observe the rules and principles of a systematic way of living and eating.
- **Akaala Krita**: diseases that occur at the wrong time. They are due to our negligence and improper maintenance of ourselves when we follow the wrong way of life and nutritional practices.

Aadhi Bhoutika Vyadhis: the alternative name of this type of diseases is **Sanghaata Bala Pravritta Vyadhi**, and it is subdivided into 2 types:

- **Shastra Krita Vyadhis:** illnesses caused by weapons or instruments. For instance, it could be an injury or an attack with a stick, wood, arrow, sword, stones, weapons, etc.
- **Vyala Krita Vyadhis:** illnesses caused by the attack of animals. Examples include traumas caused by bite (tooth), scratches (nails), stab (horns), or poisoning (poison).

Nija, Aagantuja, and Maanasa Vyadhis:

- **Nija Vyadhi:** these diseases are caused by disturbed energies and have physical manifestation. Example: Vataja Jwara (fever caused by Vata imbalance), Pittaja Jwara (fever caused by Pitta imbalance), and Kaphaja Jwara (fever caused by Kapha imbalance).
- **Aagantuja Vyadhi:** these diseases are caused by microorganisms, polluted air, contaminated water, fire, trauma, and other external reasons.
- **Maanasa Vyadhi:** these diseases are caused by the disturbance of energies at the mind and mental levels. This happens when one does not get what one likes or wants.

The classification of diseases is absolutely comprehensive and covers all known causes of health disorders, discomfort, or the onset of a mild or severe disease process.



TREATMENT METHODS ACCORDING TO AYURVEDIC MEDICINE

It is extremely important to make it clear that the Ayurvedic Doctor attempts to balance the disturbed aspects of the three energies Vata, Pitta, or Kapha.

Disease management is done in two directions:

1. **SHODHANA**: principle of elimination;
2. **SHAMANA**: balancing the disturbed energies and mitigating the symptoms of the disease.

THE LINE OF SHODHANA involves the use of drugs, substances or therapies that remove a certain amount of energy from the body or its individual parts, for example:

- **Udharva bhag hara**: directing the energy flow from the upper part of the body downwards, i.e. from the head to the lower chest area. The function of the respiratory system plays a major role in this approach, and some of the techniques used are:
 - Induced vomiting: *vamana*;
 - Retention of healing oil in the area of the head: *shirovasti*;
 - Clearing the cranial cavities of the head and neck area by pouring healing oil into the nose: *nasya*.
- **Adhobhaghara**: impact on the area of the lower part of the chest down using methods such as:
 - Induced laxative effect: *virechana*;
 - Cleansing the area of the colon with enema: *vasti*.
- **Ubhayato bhag hara**: removing energy from the upper and lower body parts simultaneously.

There are three main methods of taking Vata, Pitta or Kapha out of the body.

- Vata: *vasti* (enema);
- Pitta: *virechana* (induced laxative effect);
- Kapha: *vamana* (induced vomiting).

Shodhana Chikitsa relies on three types of impact:

1. **Purvakarma**: preparation for body cleansing using the methods of Snehana (internal and external oleation of the body), and Svedana (heat therapies to induce body warming and sweating).
2. **Panchakarma**: includes the top five purifying therapies known as *vamana*, *virechana*, *vasti*, *nasya*, and *raktamokshan*.
3. **Paschatkarma**: therapies and products to recover from [Panchakarma](#).

THE LINE OF SHAMANA relates to balancing the disturbed energy balance. This method aims at improving agni and the digestive system. Digestive and appetite suppressants controlling increased hunger and thirst as well as various forms of physical exercise, sunbathing, or spending time out in the fresh air are common

types of therapy. Shamana is often recommended for low-temperature periods such as winter. During this season, people with weak aspects in their body physiology or conditions such as water retention, obesity, or increased accumulation of toxins often receive recommendations for this type of impact.

Shamana is performed through:

- **Bahya Samshamana:** external treatment with herbal powders, pouring curative mixtures on the body, and anointing certain body parts with therapeutic herbal oil. Gargle as well as gurgling with healing oil is another effective method pertaining to this therapy.
- **Aabhyantra Samshamana:** treatment through internally applied healing substances and mixtures that break down toxins and fat depots; use of aphrodisiacs as well as immune stimulators and products capable of detoxifying the body in case of poisoning.

Shamana makes use of the following methods:

- **Deepan:** the word literally means *illumination*. Here, it stands for strengthening the agni (digestive fire) so as to stimulate the appetite. **Deepan** involves prescribing herbal medicated Ghee, eating food that is spicy and high in fat in order to reduce the aggravated energy or boost the shortage of energy to restore the balance.
- **Pachan:** involves methods aiding the digestion of the toxic waste known as *ama*. There are various herbal combinations that help for the absorption of undetected toxins.
- **Kshuda Nigrah:** it literally means *killing appetite*. This is a technique of starvation. Total or selective starvation is prescribed to the patient to balance energy in the body. To avoid the accumulation of specific energy (for instance, Vata), avoid the food or lifestyle that aggravates this energy. The Ayurvedic principle behind Kshuda Nigrah is used as a means to restore the balance of **Tridosha**. This is particularly beneficial for diseases associated with the digestive tract.
- **Thrisha Nigrah:** literally meaning *quenching thirst*. This is a method to treat problems related to the retention of body water, which helps to remove toxins accumulated in the kidney and urinary systems.
- **Vyayam:** the word means *physical exercise*. Specific exercise routines are prescribed for disorders such as obesity, digestive problems, diabetes, etc. Sometimes these are combined with drugs for optimal results, but the method mostly works without medications.
- **Atap Sevan, or thermal treatment.** It involves sunbaths for skin diseases, rheumatism, or conditions associated with arthritis. This treatment pacifies the Vata energy.
- **Marut Sevan, or dry-air treatment.** The therapy involves the use of fresh air, especially for treating asthma and diseases associated with tuberculosis. According to Ayurveda, breathing is **prana**, or life. This is a method of enhancing the vitality of the body.



ALGORITHM FOLLOWED BY THE AYURVEDIC DOCTOR

There is a certain algorithm that an Ayurvedic specialist follows with any patient:

1. Individual patient consultation;
2. Determining *prakruti* (dominant energy at birth) and *dosha* (imbalance in the energy state);
3. Recommending changes in lifestyle to reduce and correct the energy imbalance leading to the health disorder, e.g. a new nutritional and motor regimen. The prescriptions are specific and oriented towards the individual patient and their condition;
4. Prescribing Ayurvedic medicinal herbal products;
5. Prescribing [Ayurvedic therapies](#) or recommendations for undergoing Panchakarma procedures.

DURATION OF THE AYURVEDIC TREATMENT

The duration of the Ayurvedic treatment is strictly individual. It is related to the Ayurvedic doctor's competence and professionalism as well as the patient's persistence and willingness to follow the prescribed treatment and not modifying it in any way except with the explicit consent of the doctor.

The minimum duration of the treatment is three months, and it should be continued as long as necessary. The therapy can extend over unlimited time. Particularly serious conditions might require life-supporting treatment involving a daily intake of Ayurvedic herbal medicinal products to alleviate symptoms. Such therapy could continue all the way through a person's life.

AYURVEDIC PRODUCTS USED FOR TREATMENT

The treatment uses different Ayurvedic products made from herbs, metals or minerals, as well as a combination of the three. These medications are 2 types:

1. **Traditional Ayurvedic medicines:** prepared according to recipes described in the sacred books of Ayurveda
2. **Proprietary Ayurvedic medicines:** patented formulas based on the manufacturer's own experience, which do not follow traditional Ayurvedic recipes.

Types of traditional Ayurvedic medicines:

1.
 1. Ark: herbal distillates, for example rose water (Gulab ark);
 2. Asava and Arishta: naturally fermented herbal liqueurs;
 3. Avaleh: sweet paste and jam from herbs mixed with jaggery, sweet juices or herbal decoctions;
 4. Bhasma: very fine medicinal powder prepared by heating metals, minerals and other substances at high temperature, leading to converting them into their oxide compounds;
 5. Churnam: dried herb powder sifted through fine sieve. It can be mixed with other ingredients according to Ayurvedic recipes;
 6. Ghritam: therapeutic purified cow butter enriched with herbs;
 7. Guggulu: pills containing resin from the Commiphora mukul tree;
 8. Kwatham: herbal decoctions in the form of pills;
 9. Kashayam: herbal decoctions;
 10. Pak: thick herbal paste;
 11. Ras Rasayan: herbal and mineral products;
 12. Thailam: therapeutic herbal oils;
 13. Vati, Vatika: pills made from herbs or minerals, or both;
 14. Gulika: pills that look like small balls made from herbs or minerals, or both.

HOW DOES NUTRITION CHANGE?

Depending on the extent of **disturbance of the digestive fire (agni)**, certain changes in the nutritional regime are recommended. According to [Ayurveda nutrition](#), it is not important what kind of food you consume, but whether you are able to digest and absorb it.

After consulting the Ayurvedic Doctor, he will determine:

1. Your hours for meals: breakfast, light snack, lunch, afternoon snack, and dinner;
2. What food to include in the different meals;
3. Which foods are good for unrestricted consumption;

4. Which foods should be taken more often and in larger quantities;
5. Which foods should be avoided or consumed rarely in minimal quantities.

Just like Western medicine, Ayurveda also divides the food into:

1. Food of animal origin: meat, fish, dairy products and fresh milk
2. Food of plant origin: fruit, vegetables, seeds, nuts, legumes.

In cases of more serious disorders and weakness of the digestive fire, the intake of most animal products is reduced or stopped for a certain amount of time until the strength of digestion is restored. There may also be restrictions on some of the plant products.

The prescriptions for a change in nutrition necessarily include taking into account the specific influence of the six tastes (sweet, sour, salty, bitter, pungent, and astringent) on each of the three energies (Vata, Pitta, and Kapha):

1. Sweet foods reduce Vata and Pitta but increase Kapha;
2. Sour foods reduce Vata but increase Pitta and Kapha;
3. Salty foods reduce Vata but increase Pitta and Kapha;
4. Bitter foods increase Vata but reduce Pitta and Kapha;
5. Pungent foods increase Vata and Pitta but reduce Kapha;
6. Astringent foods increase Vata but reduce Pitta and Kapha.

WHAT CHANGES CAN BE OBSERVED DURING THE HEALING PROCESS?

The fundamental idea at the root of Ayurveda is **Health, which means the balance of the three energies of Vata, Pitta, and Kapha**. When their balance is disturbed, this is reflected in abnormal body functions, discomfort, heaviness and pain as well as emotional instability expressed through feelings of anxiety, sadness and despair, including serious mental health disorders.

During the healing process, each organism goes through a variety of highly individual sensations. **Note that Ayurveda places the primary focus on intuition and sensation!**

The transition from imbalance to balance leads to an improvement in the functions of the different systems and tissues in the human body.

Digestive system:

- You feel your stomach light after a meal;
- Tension as a result of the gases formed in the small and large intestine is reduced;
- Defecation becomes regular.

Cardiovascular system:

- Blood circulation is improved;
- Cold hands and feet get warm;
- Skin color improves from pale to ruddy;

- The heart rate is stabilized;
- Blood pressure is normalized.

Muscle tissue:

- Strength and endurance are increased;
- Motor reactions are improved.

Locomotor apparatus

- Joint pain is reduced and joint mobility is enhanced;
- Bone density improves (if low).

Nervous system

- Nerve conduction improves;
- One experiences lightness, joy, and happiness;
- Sensory organs begin functioning better: the eyesight gets stronger, hearing improves, tastes become stronger and clearer, smell intensifies, and tactile sensitivity improves.

Endocrine system

- Interstitial glands start working better;
- Hormonal imbalance is reduced.

Reproductive system

- Female reproductive system: if a woman is of reproductive age, her reproductive ability increases as her monthly cycle is regulated and various formations in the uterus and/or the ovaries decrease or disappear. The menopause slows down or its symptoms are alleviated.
- Male reproductive system: sperm production and quality is improved. Libido is increased.



On the whole, the healing process brings about improvements in the functions of all organs and systems. Ayurvedic medicine is a holistic approach that affects all levels of the human body. Having existed for more than 5,000 years, it has enormous experience and knowledge to influence human health as well as offer solutions for prevention and treatment. The methods have been tested for millennia and their effectiveness has been proven many times. Ayurvedic medicine is not subject to examination, proof or experimentation, which is a testament to its high value and significance for humanity.

Ayurvedic Nutrition

Ayurvedic medicine is a comprehensive system of over 5,000-year-old history which includes different recommendations for a healthy and complete life. Literally from Sanskrit, the word “Ayurveda” means “knowledge of life” the whole philosophy of Ayurveda coming down to following of the principles how to live the right way and in harmony.

A big part of Ayurveda is taken up by nutrition Ayurvedic medicine passed on from generation to generation spreading several important rules on eating and food preparation which you can have a look at here!

In Ayurveda clinic Bansko all fruits and vegetables are ozonated before use by soaking them for 2 hours in water beforehand. And legumes are soaked in water for 24 hours. This treatment of food produces removes the toxins, pesticides, heavy metals and other pollutants from them.

Ayurveda Retreat

Ayurveda Retreat

Modern lifestyle is dynamic and abounds in high levels of stress. This has caused many of us to lose the balance in our mind-body functioning. As a result, **diseases of unknown origin** and causes such as **autoimmune diseases**, cancer, severe allergic and psychological disorders have taken their toll on us, making our daily lives difficult.

Modern classical medicine fails to provide enough opportunities to stabilize compromised health. In many cases, it is unable to answer the questions *How* and *Why* a particular health deviation has occurred. This largely forces a number of affected people to look for an alternative. Accidentally or not, they may find that it exists in [Ayurveda](#).

The ***Indian Life Science of Ayurveda*** has a rich experience of over 3,000 years of knowledge of how to maintain **human health** or heal various disorders. At the core of it lies the idea of a balanced flow of physiological processes in the body and mind.

Recently a **concept called Ayurveda Retreat** within the tradition of the ancient Indian science has grown in popularity. It is a sort of **detachment from tension and stress** in everyday life, which causes slight or severe health deviations. The concept of the retreat is designed to achieve a balance through the [ancient methods of Ayurveda](#) and Yoga.

Ayurveda Retreat brings about change by correcting two main aspects, namely nutrition and lifestyle.

Nutrition

Food and balance

Food is the most important area of human life that helps to maintain the body balance on a physical level. *Ayurveda Retreat* offers you [ayurvedic nutrition](#) that is designed for your body needs. Food is of enormous significance for carrying out **normal body functions** and offers nourishment to **healthy body tissues**. In contrast, bad eating habits generate disturbances in body-mind functioning generally known as disease by generating **biotoxins** or *Ama*.

Vegetarian meals: the *Ayurveda Retreat* concept offers food that is strictly vegetarian consisting of different kinds of vegetables, fruits, spices, and grains. The diet combines cooked food and raw vegetables. *Ayurveda Retreat* doesn't stick to raw food or cooked food alone but provides a **balanced combination** of both that helps to maintain good digestion and optimal metabolism.

The ratio of raw food to cooked food varies according to the three dominant energies - Vata, Pitta and Kapha.

- Larger amounts of **cooked food** are offered to individuals dominated by Vata
 - Those dominated by Pitta have more raw food (the proportion is 70:30)
 - Equal portions of raw and cooked food are prepared for predominant Kapha
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- **Breakfast** in *Ayurveda Retreat* always consists of fresh juices from seasonal fruits or vegetables. Adding ginger as a spice is very important in the preparation of vegetable juices. As for fruit juices, black Himalayan salt can be used as a spice.

Common juices include:

- **Nimba** (Neem tree) - made from fresh leaves and served in the morning. The dose is 120-150 ml plus several drops of lemon
- **Tulsi (holy basil)** - made from fresh leaves
- **Carrots** - used for morning juices. The dose is 120-150 ml plus two grams of ginger paste. Suitable for treating conditions such as hypertension
- **Aloe Vera** - juice from its leaves is recommended to those suffering from constipation
- **Bitter gourd** - this juice is used very frequently in the program to alleviate metabolic disorders such as diabetes and high cholesterol levels
- **Juice from all kinds of seasonal fruits** except mango, watermelon and muskmelon
- **Pineapples and oranges** are the most common fruits served for breakfast in the morning
- **Coffee, black tea, and all types of alcohol** are strictly prohibited for the duration of the program

Lunch in *Ayurveda Retreat* is prepared with two important animal products, namely buttermilk and ghee

- **Buttermilk** is used to cure all kinds of digestive ailments

- **Using ghee for cooking** is of paramount importance for controlling metabolism
- **Rice** is served mainly for lunch. Various spices such as black pepper, cumin and 'garam masala' (hot spice mixture) are added to the rice to facilitate its absorption, along with a special soup for easier digestion
- **Different vegetables** are used to prepare salads and dishes for lunch
- **The drumstick vegetable** is commonly used to prepare a special dish
- **Different kinds of lentils and beans** are also served for lunch

Dinner always consists of:

- Vegetable soup according the type of personality
- Chapati - a type of Indian bread
- Salad of steamed vegetables (leafy or others)

It is recommended to be done with dinner before sunset.

A typical day in *Ayurveda Retreat*

- The day always starts 50 min before sunrise with a morning herbal detoxification decoction
- The morning yoga session is conducted in accordance with each participant's individual stretching ability whereby everyone has a special yoga program tailor-made for them

Typically, morning yoga starts with '**Surya Namaskar**' (a complex of poses known as the Sun Salutation).

Morning yoga poses are done in the following sequence:

- Tadasana (mountain pose)
- Urdhva Hastasana (upward salute)
- Virasana (warrior pose)
- Trikonasana (triangle pose)
- Bhujangasana (cobra pose)
- Balasana (child pose)
- Deep breathing (pranayama)

The morning yoga session ends with mediation in a sitting position.

Following the yoga session, there is an Ayurvedic panchakarma procedure with abhyangam and herbal steam bath.

Abhyangam is a healing oil massage done for rejuvenation and relaxation

Different herbal oils are used for this treatment based on the type of dosha:

- Vata type - Dhanwantharam Thailam
- Pitta type - Ksheerabala Thailam
- Kapha type - Eladi and Lakshadi Thailam

Abhyangam always starts with **head massage (shiro abhyangam)**. Head massage is an important part of the abhyangam treatment and it should be done for at least 10 minutes.

After the special massage involving application of healing oil (40 minutes), there is a steam bath procedure with herbal decoction lasting 5-15 minutes.

The afternoon treatment consists of a short Ayurveda panchakarma procedure such as:

- Shiro Lepam
- Pichu
- Vasthi

Informative sessions about Ayurveda and yoga are conducted in the late afternoon. The idea of these lectures is to raise awareness of Ayurveda and yoga. The topics discussed help to develop the participants' understanding about their own **body mechanisms**. In addition, the information can be useful in planning a future lifestyle and avoiding mistakes in daily routine.

Ayurveda helps individuals **understand their own uniqueness** in order to develop a unique lifestyle without comparison or competition with others. Yogic understanding teaches us to respect others as well as ourselves.

Ayurveda Retreat concludes with evening yoga.

The aim of the evening yoga is to teach our body and mind how to relax. During the day the body energies are active in order to do **normal body functions**. Mind and body are thus kept in alert mode. Evening is the time when one has to learn to switch off the mind or calm down in order to go to rest.

There is a complex set of yoga poses that help to achieve these goals:

- Pavanmuktasana
- Viparit Karani
- Savasana

- Bhramari pranayama to calm the mind
- Vajrasana and Jathara Parivartanasana are performed to facilitate digestion

Ayurveda Retreat is a program that will teach you how to balance your lifestyle on your own, thanks to which you will be able to achieve longevity in good physical health and mental well-being.

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